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## BANTU NOTES AND VOCABULARIES.

BY

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No. III.\*

### THE MA-IAKA AND THEIR LANGUAGE.

GEOGRAPHICAL POSITION.—The Ma<sup>i</sup>-iaka, sometimes called Ma-iakala, occupy a pretty large territory on the lower Kuangu River. In the east they border on the Tu-pende; in the north on the Ba-kundi; in the west on the Ba-kongo or Exi-kongo; in the south on the Ma-hungu (west of Kuangu) and on the Musuku tribe (east of Kuangu). The capital and the main body of the country are east of the Kuangu.

EXPLORERS. — Comparatively few travellers have visited this tribe. In 1879 Capello and Ivens reached it from the south; but they only saw a few fisher-villages on the left bank of the Kuangu. They obtained no linguistic, and very little other information concerning the tribe. Three Germans—Mechow in 1880, Wolf and Büttner in 1885—reached the capital; but their information is equally scanty. The present U-iaka vocabulary is the first one ever published.

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\* The author being unable through ill-health to re-write No. II (comparative vocabularies of Luba, Songe, etc.), it is preceded in the order of publication by No. III.

THE TRIBE.—Capello and Ivens describe the Ma-iaka as peaceful, but wary; fishermen and hunters, rather than agriculturists or herdsmen. The King claims the monopoly of cattle, and allows his subjects only sheep, goats and pigs. They do no small amount of trading as middlemen between the Tu-pende in the east and the Ma-soso and Ba-kongo, who take the produce to Ambriz, Ambrizette, and the factories of the lower Kongo. The Ma-iaka plait, mould and shave their hair in a great variety of patterns. As cloth was still scarce among them in 1879, many used *ma-bella* as loin-cloths. The *ma-bella* are pieces of native cloth, or mats, made from the fibre of certain palm-ribs. They were formerly the only currency, with cowrie shells, of both Kongo and Angola. Among the inland tribes of the Kongo nation they are still used as currency and clothing; in Angola proper, Manchester cloth and Portuguese copper-money have superseded them for those two purposes. The Ma-iaka houses are geometrically built of small bamboo-canes interwoven with straw, and are similar to those of the Kongo people. The King of the Ma-iaka is called Kiamvu or Muene Putu Kasongo. Capello and Ivens could not ascertain whether he was subject to the Mantiamvua of Lunda or not. If he ever was, now he is doubtless practically independent, although the Lundas still claim him as vassal.

Büttner visited the King in 1885 and spent a fortnight in the capital. He was very kindly treated until he refused to trade and insisted on going east to the Tu-pende and Ba-shilange. This eastward exploration Kiamvu objected to as likely to interfere with his trade.

HISTORY OF THE MA-IAKA.—That the Ma-iaka form, linguistically, one group with the Ba-teke, of Stanley Pool, and with the minor tribes of the Wa-Buma, Ba-mbete, the Mbamba, etc., will be proved further on. Therefore, the Mu-ndequetes (pl. Ba-ndequetes = Ba-tekete, or Ba-teke) of the old Portuguese authors (and the A-nzichi, that is A-teke, or Ba-teke) of the old Italian authors, are one and the same people with the Ma-iaka. Hence the history of those ancient and famous conquerors and cannibals is also that of our Ma-iaka. The Anzicana of the sixteenth century, as described by Duarte Lopes in Pigafetta's book, occupied exactly the same area as the Ba-teke and Ma-iaka land of to-day. About the middle of the sixteenth century the Ma-iaka invaded their western neighbor, the Kingdom of Kongo, conquered and destroyed the capital S. Salvador, and forced the King, with his faithful vassals and Portuguese allies, to seek refuge on the islands of the Kongo River. When the Governor of S. Thomé arrived with the reinforcements sent by the King of Portugal to his "brother," the King of Kongo, the Ma-iaka were defeated by the superiority of fire-arms and driven back to their former, and present, seats beyond the Kuangu.

The ancient and famous kingdom of Micoco or Makoko has been identified with the modern Ba-teke of the French territory, north of Stanley Pool, and thus several historic and geographic riddles of long standing seem to be satisfactorily solved.

This great nation of the Ba-teke and Ma-iaka has been parcelled out by the European powers, who had no inkling of its ethnic unity and importance, to

France, the Kongo State and Portugal, France getting the lion's share.

In the following centuries the history of Angola is full of the feats of the Jagas. The name may be the same as that of the Ma-iaka of the sixteenth century, but it is applied to other savage tribes of the Kuangu basin. At least, the present Jagas (for instance, those of Kasanji, those called Kalandulas, and Ndala Kisúá) are simply native kings of various tribes, who say they received the title of Jaga from the governor of Angola, as an honorable distinction for some service rendered to the Portuguese Government. One thing is sure, namely, that Jaga (or Jaka as pronounced by the natives) is no Ki-mbundu word. Nor is it likely that the Ma-iaka should have resided for hundreds of years on the plateau between the Kambu and the Kunene rivers and left no traces either in language or native tradition. In most cases when the Jagas are mentioned as allies of the Portuguese they represent the I-mbanga of Kasanji (who have three Jagas or Jakas) and in a loose way all their heathen neighbors; that is, the inland tribes who reject Portuguese suzerainty and are opposed to innovations, and who are usually called "gentios" (gentiles) in Angolan Portuguese, and *Ma-tumbu* in Ki-mbundu.

Therefore we must admit that with their expulsion from S. Salvador, a gap follows in the history of the Ma-iaka and Ba-teke, until on one hand Stanley and Brazza opened negotiations with the Ba-teke of Stanley Pool and secured territorial concessions, and on the other hand the above-mentioned Portuguese and German explorers visited the Ma-Iaka and Wa-Buma.

Schweinfurth's supposition that the Nyam-Nyam or Zande, and Count Ficalho's that the Fans are identic or of one stock with the ancient A-nzichi is disproved by the dissimilarity of their languages.

LINGUISTIC POSITION.—The Ki-teke (language of the Ba-teke), and the U-iaka (language of the Ma-iaka or Ba-iaka) are practically one language; and the dialects of Mbamba, U-buma, U-mbete, and U-tsaia differ so slightly that they all together must be considered as forming one cluster of dialects. This cluster or language, though distinctly Bantu, differs very sharply from the pure Ki-xi-kongo, the dialects of Ki-mbundu, the Kioko, and, as far as known, the U-pende; that is from all its neighbors west, south, and east. It is also quite distinct from the coast languages of Gaboon, and from the Fan, its northern neighbor. As to the languages that bound it in the northeast, they are not yet known, and may one day furnish a link between the U-iaka-Ki-teke and some other important group further north. The only known dialects that show some resemblance with the Ki-teke-U-iaka are those of the old Luangu Kingdom: Kabinda, Mbo-ma, Ki-mbuende, and Luangu. Thus the Ki-teke-U-iaka is a Bantu language of a distinct type, driven from north to south, like a long and thin wedge, into Bantu languages of the general type.

IDENTITY OF U-IAKA AND KI-TEKE.—While comparing the words of the U-iaka vocabulary with their equivalents in the western, southern and eastern dialects at my command, it struck me that, beyond doubt, I had to do with a language whose congeners had to be sought in the north. As I formulated this conclusion and re-

viewed the distinctive features of U-iaka, the pages of a Ki-teke gospel which I had glanced over a few weeks before flashed across my mind. I opened it on the first page and picked out of the U-iaka vocabulary the words which I knew must be contained in the verses of that page and the second. Great was my joy when I found my intuition confirmed by the comparison. As the following list shows, the words are practically the same, and the grammatical forms too.\*

## U-IAKA AND KI-TEKE COMPARED.

U-IAKA	KI-TEKE	ENGLISH
i-lo	i-lo	thing
bi-lo	bi-lo	things
mu-kolo (heart)	mu-kolo (life)	heart, or life
m-fibi (black)	m-pibi (dark)	black, or dark
mu-ru	mbu-ru	person
ba-ru	ba-ru	people
i-mo	i-mo	one
m-pinu	m-pinu	strength
me	me	I
ue	ue	thou
nde	nde	he, she
búu	búu	we
be	be	you
bo	bo	they
ba-balua	baluo	men

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\* When these notes were written I had not seen the Vocabulary of Ki-teke by Dr. A. Sims (London, 1886). A continuous resident of Stanley Pool since 1883, this medical missionary of the American Baptist Missionary Union is the best authority on the Ba-teke, among whom he has been laboring so long. He states that the Ba-teke call themselves A-tío and their language I-tío, and that the Ki-teke group, exclusive of the U-iaka, is spoken by about 500,000 people, who extend to the north as far as the Mobangi River. His remarks confirm the relative correctness of my notes and of Koelle's vocabularies on which some of my conclusions are based.

U-IAKA	KI-TEKE	ENGLISH
ua-bili	ua-bili	he said
ambu	ambu	no
mu-ana	mu-ana	child, son
ba-ana	b-ana	children
ma-dza	a-za	water
ia	ia	with
me ia m-pinu	me ia m-pinu	I am strong
-a-me	-a-me	my
-a-ue	-a-ue	thy
-a-nde	-a-nde	his
-a-bíu	-a-bíu	our
-a-be	-a-be	your
-a-bo	-a-bo	their
tar' ame	tar' ame	my father
bíu liliele	biu liliele	we said
be liliele	be liliele	you said
bo beliele	bo beliele	they said
	etc., etc.	

## INFORMANTS.

They were two: a tall and strong man of about 50 years and a very short, wrinkly woman of the same age, both very black, shrewd and energetic. Both had been bought by Kongo people, and brought as slaves to Loanda, he by water from the Kongo River, she overland by way of Tadi dia Hoji (Encoge). They were introduced to me by the father of two mission-boarders. He was a Kongo man and had also been a slave. Now they are free, all three, and one of them, the Kongo man, is well-to-do for a native. At least he could afford to pay thirty dollars a month for the education of his four children. These he was anxious to see growing up in better surroundings than those of his home; for he was keeping a rum shop in the Ngombota, the chief native quarter of Loanda.

After the official abolition of slavery (or possibly before) the freedmen of Loanda organized themselves into tribal orders or lodges for the purpose of mutually helping each other and keeping up some traditional practices of their respective tribes.



These societies are called "Bandeiras" in Portuguese, and "Bandela" in native parlance. The genuine Ki-mbundu name is *Kizomba*, that is, dance. They have regular meetings in which they dance according to national customs and raise a collection. This goes into a box which is only opened when a member dies; then the money is spent in dancing, eating and drinking, a funeral feast (*tambi*), which lasts as long as the money collected holds out. Thus my two informants belonged to the Bandela dia Akua-Kuangu, *i. e.*, the Lodge of the Kuangu-people. The Kongo man was born at Mphumu, on the borders of Ma-iaka Land. He and his Mu-iaka friend, who was his god-son, had the same Portuguese name, viz., Antonio Manuel F. Carlos Ferreira; the woman's name was Christina Vastina. The Mu-iaka's cheeks were tattooed all over with parallel cuts, running from the temples to the chin. These tribal marks are cut on the child by its grandmother with a knife, and cured with palm-oil and cam-wood powder (*male* and *thula*). The slavers used to call the Ma-iaka slaves Ba-njolo because of these marks which appear to be the national badge of all the tribes constituting the now disjointed Ba-teke and Ma-iaka nation.

#### MISCELLANEA.

(1.) The year of the Ma-iaka consists of twelve months or moons of thirty days. There is plenty of game in the country, and lions are not uncommon, as the informant's mother had been devoured by one. The Vocabulary tells what other wild beasts and what game are found there.

(2.) The great *markets* (Portuguese: Feiras; in Kongo language, Pumbu) of Kongo, as given by the informants, are: (1), Khongo; (2), Khanu; (3), Khenge; (4), Tsona.

(3.) *Affluents* of the Kuangu in their country are: Lufini, Kuanza, Khembale, Ngambuma, Luna, Mbambu, Úcima, Mucicibi.

(4.) *Chieftains* (sobas): Nga-Éleno, Nga-Mpó, Mbansuala, Ngá-Fula, Ukokuinduo (the King), Inkura, Ng-okana, Nga-Mpá, Nga-Nzío.

N. B.—It strikes one at first glance that most of these names of chiefs commence with *nga*, which may be the same as the

Loanda *nga* = *ngana*, *i. e.*, "Lord," "master." This syllable also appears as the initial of a number of chiefs' names (or towns) among the tribes, whose close linguistic affinity with the Ma-iaka we have just demonstrated. As this initial is not to be found among the tribes on either side of those given above as constituting the Ba-teke-Ma-iaka nation, it is a collateral proof of the national unity of those tribes.

On Justus Perthes' map we find between Iaka-land and the Equator:

(1.) Among the Wa-Buma: Nga-Mbe (at confluence of Kuangu and Kasai); Nga-Nkwa (lower down); Nga-Malema (not far from confluence of Kasai and Kongo).

(2.) Among the Ba-teke: Nga-Ntshu (on Kongo, below confluence of Kasai and Kongo); Nga-limbamo (on Stanley Pool); Nga-mpo, Nga-mpei, Nga-mpere, Nga-ntali, Nga-mfuru, Nga-ngo, etc. (on the Lefini River); Nga-Bo and Nga-Ikai (on Kongo R., north of Lefini); Nga-mbo (on upper Alima R.).

(3.) Among the Mbamba\* and Ba-mbete: Nga-Mandumbo, Nga-jole (on Upper Ogowe R.).

N. B.—As the Wa-Buma have been found on the Mfini R. as far as Lake Leopold II., it is quite possible that the Nga-Koko and Nga-Petsh, between the Lukenje and the Sankuru, may prove to be allied with the Ba-teke and the Ma-iaka.

#### BA-CUA DWARFS.

My informants, on inquiry, said that in Iaka-land there is living with them a race of dwarfs, called Mu-cua, in the singular, and Ba-cua in the plural. They are great hunters and clever fishermen, who catch the fish with their hands. They build no houses, have ugly features, and speak a peculiar language. These details suffice to identify these Ba-cua with the Ba-tua, Ba-kankala and other pigmy tribes all over Africa.

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\* These northern Mbamba, dwelling north of the Kongo River, must not be confounded with the Central Mbamba, whose habitat is south of the Kongo in the Mbidiji and Loji basins, nor with the southern Mbamba, settled in the district of Malange. I have ascertained that the southern Mbamba are an offshoot of the Central Mbamba and speak the same dialect. Linguistically, at least, the northern Mbamba, or Obamba, are not connected with the other Mbamba tribes.

## GRAMMATICAL NOTES.

## TABLE OF NOMINAL PREFIXES.

Classes:	I.	II.	III.	IV.	V.	VI.	VII.
Sin.	<sup>1</sup> mu-	mu-	i-	(li)- <sup>2</sup>	bu-	ku-	<sup>3</sup> n-
Pl.	ba-	mi-	bi-	ma-	ma-		n-

*N. B.*—(a.) If I caught the sounds well, my informant said *nzi-u* (eye), pl. *mi-u*, and *nzi-nu* (tooth), pl. *mi-nu*. These two words belong usually to the Class IV (*li-su*, *li-nu*), and may be taken as a variant of it; or they may be set up as a separate class if their number should warrant the innovation. A. Sims places them in a special class. (b.) There are probably one or two classes more for augmentation, or diminution, and a *lu-* class, but I obtained no specimen. A. Sims gives nine classes for Ki-teke.

## CONCORD PREFIXES.

Classes:	I.	II.	III.	IV.	V.	VI.	VII.
Sing.	u-	u-	ki-	li-	bu-	ku-	i-
Pl.	ba-	mi-	bi-	ma-	ma-		—

*N. B.*—The expression *u-nsi-ni i-tame* = under the foot, seems to indicate that the locative suffix *-ni* is used in U-iaka.

*N. B.*—The concord prefixes are generally found in their pure form before the first numerals used with nouns of the different classes. Those we obtained were:

	SING.		PL.	
I.	mu-ru	u-mó	ba-ru	ba-teru
II.	mu-ti	u-mó	mi-ti	mi-teru
III.	i-ló	ki-mó	bi-ló	bi-teru
IV.	(li) limi	li-mó	ma-limi	ma-teru
V.	bu-ta	bu-mó	ma-ta	ma-teru
VI.	n-zala	i-mó	n-zala	teru

For numerals see in Vocabulary.

## ABSOLUTE PERSONAL PRONOUNS.

	SING.		PL.	
1. I		<i>me</i>	we	<i>búu</i>
2. thou		<i>ue</i>	you	<i>bebo</i>
3. he, she		<i>nde</i>	they	<i>babo</i>

<sup>1</sup>Also contracted into the heavy nasal, which appears as *m-*, or *n-*, according to the following consonant. <sup>2</sup>Generally omitted. <sup>3</sup>The light nasal, sometimes represented by *m-*. A. Sims gives *a-* as plural prefix of this class.

POSSESSIVES.

SING.			PL.
1. — <i>a-me</i>	my	— <i>a-biu</i>	our
2. — <i>a-ue</i>	thy	— <i>a-be</i>	your
3. — <i>a-nde</i>	his	— <i>a-bo</i>	their

COPULA.

*-li* to be.

“TO HAVE”=“TO BE WITH.”

<i>me ia buta</i>	I have a gun (am with a gun).
<i>me ia mbiele</i>	I have a knife (am with a knife).
<i>me ia nzala</i>	I am hungry (am with hunger).
<i>me ia mpinu</i>	I am strong (am with strength).
<i>me ia mpulu</i>	I am angry (am with anger).
<i>me ia nsoo</i>	I am ashamed (am with shame).

PECULIAR PERMUTATION OF SOUNDS.

It is remarkable what a change the simple permutation of a few sounds will effect in the appearance of a language.

The most striking permutation in U-iaka is that of general Bantu *t* into *r*.

EXAMPLES.

<i>mu-tu</i> , pl. <i>ba-tu</i> ,	becomes	<i>mu-ru</i> , pl. <i>ba-ru</i> .
<i>tatu</i> , <i>tetu</i>	“	<i>teru</i> .
<i>batu</i>	“	<i>mvaru</i> .
<i>mu-hatu</i>	“	<i>mu-karu</i> , or <i>mu-kalu</i> .
<i>tata</i>	“	<i>tara</i> .
<i>ku-beta</i>	“	<i>ku-bera</i> .

COMPARATIVE TABLE OF THE KI-TEKE CLUSTER.

ENGLISH	U-IAKA	BUMA	KI-TEKE	MBAMBA	U-MBETE	TSAIA
man, male	(1) mu-bálua	balga	bálaga	bálaga	bálaga	le-bálaka
men	mu-bálua	ba-balga	ba-bálaga	a-bálaga	a-bálaga	ba-bálaka
woman	mu-kalu, mu-keu	mo-kaxi, pl. ba-kaxi	mo-kaxi, pl. ba-kaxi	o-kaxi, pl. ba-kaxi	o-kaxu, pl. ba-kaxu	(mu-keat, pl. ba-keat)
child	mu-ana, pl. ba-ana	mu-ana, pl. b-ana	mu-ana, pl. b-ana	mu-ana, pl. b-ana	mu-ana, pl. b-ana	mu-ana, pl. b-ana
thy father	(2) tar' aue	tata	(tata) tar' aue	tar' aue	tar' aue	tar' aue
my mother	(3) ngu' ame	kaga	ngu' ame	ngog ame	ngug' ame	ngu' ame
grandparent	(4) kaka	(6) n-dugu, pl. ba-	n-duku	n-kaga	n-kaga	kaka
friend	(5) n-duu	(8) mu-ncia, pl. ba-	bu-te or wu-te	(7) o-boga	o-boga	ki-buti
stranger	u-nzia.	(6) n-dugu, pl. ba-	mu-ncia, pl. ba-	n-ce, pl. a-nce	ncia, pl. a-ncia	mu-ncia, pl. ba-
medicine	(9) bu-ti, pl. ma-ti	bu-te or wu-te	bu-ti	o-te	pl. ma-te	bi-lofo
head	(10) mu-cue, pl. mi-cue	mu-cue, pl. mi-cue	mu-cue, pl. mi-cue	o-tue, pl. i-tue	mu-cue, pl. mi-cue	mu-cue, pl. mi-cue
hair	(11) m-fu, pl. m-fu	le-mfu, pl. mfu	le-mfu, pl. mfu	le-mpu, pl. mpu	le-mfu, pl. mfu	le-mfu, pl. mfu
face	u-su	m-bi	(12) bu-zu	bu-xu	bu-xu	bo-zu, pl. ma-zu
nose	(13) (li) iulu, pl. ma-iulu	ulu, pl. ma-iulu	ii-lu	iolo, pl. a-iolo	iolo, pl. a-iolo	iulu, pl. ma-iulu
ear	(14) (li) tsui, pl. ma-tsui	cue, pl. ma-cue	cue, pl. ma-cue	tue, pl. a-tue	li-cue, pl. ma-cue	cui, pl. ma-cui
mouth	(15) mu-nua, pl. mi-nua	mu-nua, pl. mi-nua	mu-nua, pl. mi-nua	o-nua, pl. i-nua	mu-nua, pl. mi-nua	mu-nua, pl. mi-nua
neck or throat	(15) n-ki, pl. n-ci	n-ki	li-ki, pl. n-ki	n-ki	n-ki-ngo	li-ki, pl. ma-ki

(1) This word is peculiar to this group. In Sunde: *hakala*, pl. *ba-hakala*.—(2) As in most Bantu tongues.—(3) As Koelle wrote *tata* instead of *tara* in Ki-teke, he may have erred in the other dialects too.—(4) *Ngua* occurs also in Yombe, U-suku, Hungu, cf. *ngobo* in Mbe.—(5) *Kaka* occurs also in Kambali, Tchárara, Hausa, Yombe, Kabinda, Mboma, Nyika, Basá, in the Bantu dialects, in Bika, Karekare, Bode.—(6) In nine Niger languages (Aki), it is *o-tuku* or *o-nuku*; in Duala, *deku*; in Kabinda and Mboma, *n-deku*, *n-diku*.—(7) In Landoro, *m-bora*; in Mende, *m-bara*; in Bagbalan, *na-ndola*; in Kiamba, *donge*.—(8) The element *co* or *ci* is part of the equivalent word in most of the Niger languages; *u-in*, *n-kin*, *n-ken* is the equivalent in many tongues of the Kamerun Hinterland; *-nzu-nza* is the general word in the Kongo and Ki-mbundu groups; also in U-ndaza.—(9) In the Mandenga languages, *ba-si*; *-ci*, *-ki*, *-ti* occurring in many other West African languages.—(10) The radical *-ti*, *-ci*, *-ti*, *-ri*, for head, occurs throughout the so-called Negro family, and *-tu*, *-tue*, *-tui*, *-tue*, *-tue*, *-tue* throughout the Bantu family.—(11) Peculiar to the Ki-teke group, as *swki* is to the Kongo group; cf. *lu-mwi* = gray hair, in Ki-mbundu.—(12) *Ocu*, in most Niger languages; *bo-so*, etc., in Kamerun languages; *bu-su* or *te-su* in the Bantu languages.—(13) *Zulu*, or *-zulu* is the radical of the corresponding word in the Ki-mbundu group.—(14) *-tu*, *-ti*, *-tue*, *-tui*, for ear, occur all over negro Africa; cf. (10) and the Ki-mbundu *ku-tua* = to be pointed or sharp.—(15) *-Nu* appears in most African words for mouth.—(16) Umbete *n-ki-ngo* is probably the full form, which corresponds exactly to the other Bantu forms *n-cingw*, *n-xingw*, *xingw*.

*N.B.*—This Comparative Table, gathered and adapted from Koelle's Polyglotta Africana, could be followed up through the whole length of his vocabularies; but the above samples suffice for our purpose. They show that the dialects of the Ma-laka, Wa-Buma, Ba-Tete, Ba-Nbamba, Ba-Mbete, Ba-I'saia are mutually intelligible, and hence form one great language or cluster of dialects. As Ki-teke is the central and most cultivated dialect, the whole group or language might be called the Ki-teke group, with which the Ki-teke proper, the I-tio, should not be confounded.

## VOCABULARY OF U-IAKA.\*

ENGLISH	PORTUGUESE	KI-MBUNDU	U-IAKA
eye	olho	di-su	n-zíu
arm, hand	braço, mão	lu-kuaku	kuó
arms, hands	braços, mãos	ma-ku	ma-kuó
to put on clothing	vestir roupa	ku-zuata mu-lele	ku-le i-ko
to take off clothing	tirar a roupa	ku-zula	ku-zula
medicine-man	curandeiro	ki-mbanda	n-gáa
antelope (Tragelaphus gratus)	antilope	n-gulungu	n-ká
small antelope (Philantopos)	pequeno-símio	sexi	i-lansé
antelope	corça	m-bâmbi	n-sá
beard	barba	mu-ezu	n-delu, pl. n-delu
breast, chest	peito	tulu	n-tulu, pl. n-tulu
breast, teat	peito, mamma	di-ele	li-bielu
breasts	peitos	m-ele	ma-bielu
abdomen	barriga	di-vumu	mu-lá
abdomens	barrigas	ma-vumu	mi-lá
leg, foot	perna, pé	ki-nama	i-tame
legs, feet	pernas, pés	i-nama	bi-tame
eye-brow	sobrancelha	mu-kasu	mu-kimo
eye-brows	sobrancelhas	mi-kasu	mi-kimo
to bring	trazer	ku-beka	ku-ua
envious	invejoso	mukua-lumbi	-a n-sóo
finger	dedo	mu-lembu	mu-liemu
fingers	dedos	mi-lembu	mi-liemu
woman	mulher	mu-hetu	mu-kalu
women	mulheres	a-hetu	ba-kalu
to ask	perguntar	ku-ibula	ku-ifulua
to throw away	deitar fóra	ku-texi	ku-ta viii†
to find	achar	ku-sanga	ku-bonde
river	rio	n-giji	n-zale
meat, flesh	carne	xitu	n-iaama
fish	peixe	m-biji	n-suí

\* PRONUNCIATION.—The orthography followed in these Notes and Vocabularies is that adopted by me for Ki-mbundu. It agrees with that now generally used in Bantu books, except in these simplifications: The single letter *x* represents the single sound *sh*; *c* represents soft *tsh*; *j* sounds always like *z* in azure; *w* and *y* are dispensed with as *u* and *i* are by euphonic rule pronounced as *w* and *y* before a vowel in the same syllable. Apparent exceptions are marked by acute accent on *u* or *i*. For those who are not acquainted with Bantu books I may add that the vowels have the "Continental" sound (as in Italian or German), and that the consonants, excepting those mentioned above, are pronounced almost as in English. In *kh*, *ph*, *th* each letter is sounded; *n̄* equals *ng* in "singing."

When the tonic accent is not on the penult, the accented vowel bears an acute accent; e. g. *nsófulu*.

† Pronounce like *vi-yi*.

ENGLISH	PORTUGUESE	KI-MBUNDU	U-IAKA
throat	garganta	ki-kelengu	n-sinabole, pl. n-sinabole
buttock	nadega	di-taku	n-siele, pl. n-siele
husband	marido	mu-lume	mu-lume
husbands	maridos	a-lume	ba-lume
wife	mulher	mu-kaji	mu-kalu
to give	dar	ku-bana	ku-ua
to walk	andar	ku-enda, ku-ia	ku-ie
God	Deus	N-zambi	N-zami
a spirit (mythology)	um espirito (mythologia)	di-hamba	n-kila
spirits	espíritos	ma-hamba	bá-nkila
gun	espingarda	u-ta	bu-ta
guns	espingardas	ma-ta	ma-ta
witch-poison	remedio de feitiço	u-anga	bu-ti
poisons	feitiços	ma-u-anga	ma-ti
to cultivate soil	cultivar a terra	ku-dima	ku-sala
head	cabeça	mu-tue	mu-cue
heads	cabeças	mi-tue	mi-cue
hair	cabello	n-demba	m-fu, pl. m-fu
neck	pESCOÇO	xingu	n-ki, pl. n-ci
hand	mão	lu-kuaku	kuó
heart	coração	pumbulu	mu-kolo
hearts	corações	ji-pumbulu	mi-kolo
house	casa	i-nzo	n-zó
house-yard	quintal	lu-mbu	i-kó
chieftain, king	regulo	soba	m-fumu
sky, heaven	ceu	di-ulu	i-ulu
dog	cão	i-mbua	m-vuá
hen	galinha	sanji	n-sufu
cock (lit. husband of hen)	gallo (lit. marido da galinha)	di-kolombolo	mu-lume a nsufu
trade	negocio	u-enji	mu-solo
year	anno	mu-vu	mu-vu
hunter	caçador	mu-kongo	mu-bfi
child	filho, -a	mo-na	mu-ana
children	filhos, -as	a-na	ba-ana
knee	joelho	ki-puna	(li)-buó
knees	joelhos	i-puna	ma-buó
to buy	comprar	ku-sumba	ku-suma
to cook	cozinhar	ku-lamba	ku-láuza
lung	polmão	ki-zavu	n-sófulu, pl. n-sófulu
liver	figado	mu-xima	ma-nsó, pl. ma-nsó
to run	correr	ku-lenga	ku-bari
to laugh	rir	ku-elela	ku-seba
spoon	colher (uma)	n-gutu	(li)-zubu
leopard	leopardo	i-ngo	n-gó
lion	leão	hoji	n-kué
man, person	homem, pessoa	mu-tu	mu-ru
persons	pessoas	a-tu	ba-ru
woman, female	mulher, femea	mu-hetu	mu-keu
women	mulheres	a-hetu	ba-keu
man, male	varão	di-iala	m'-balua
males	varões	m-ala	ba-balua
skin	pelle	ki-ba	i-bana

ENGLISH	PORTUGUESE	KI-MBUNDU	U-IAKA
skins	pelles	i-ba	bi-bana
plate	prato	di-longa	i-kuomi
plates	pratos	ma-longa	bi-kuomi
nose	nariz	di-zulu	(li)-iulu
noses	narizes	ma-zulu	ma-iulu
mouth	bocca	di-kanu	mu-nua
mouths	boccas	ma-kanu	mi-nua
lip	beiço	mu-zumbu	i-bole
lips	beiços	mi-zumbu	bi-bole
tooth	dente	di-ju	nzi-nu
teeth	dentes	ma-ju	mi-nu
tongue	lingua	di-mi	li-mi
tongues	linguas	ma-di-mi	ma-li-mi
ear	orelha	di-tui	(li)-tsui
ears	orelhas	ma-tui	ma-tsui
shoulder	hombro	ki-suxi	i-sama
shoulders	hombros	i-suxi	bi-sama
nail (finger)	unha	ki-ala	n-zala
nails	unhas	i-ala	n-zala
rib	costella	m-banji	m-bambambe
ribs	costellas	ji-m-banji	m-bambambe
navel	umbigo	n-gombo	mu-kumi
navels	umbigos	ji-n-gombo	mi-kumi
back	as costas	di-kunda	m-bía
backs	as costas, pl.	ma-kunda	m-bía
backbone	espinhaço	mu-ongongo	mu-nguo
backbones	espinhaços	mi-ongongo	mi-nguo
spleen	baço	ki-beleka	m-ampiu
spleens	baços	i-beleka	m-ampiu
thigh	coxa	di-takataka	i-belu
thighs	coxas	ma-takataka	bi-belu
lower leg	perna inferior	mu-koto	mu-inu
lower legs	pernas inferiores	mi-koto	mi-inu
ankle	tornozelo	di-su di-a ki-nama	n-zi ki-ikulu
ankles	tornozelos	me-su m-a i-nama	n-zi ma-aló
sole of foot	planta do pé	di-kanda di-a ki-nama	u-nsi-ni i-tama
eye-lash	pestana	ki-bebetela	m-fu i-a n-síu
father	pae	tata, papai	tara
mother	mãe	mama, mamai	mamé
I	eu	eme	m-me
thou	tu	eie	u-é
he, she, it	elle, ella	muene	n-dé
we	nós	etu	búu
you	vós	enu	bebó
to speak	fallar	ku-zuela	ku-bila
to break	quebrar	ku-bukula	ku-bula
bitterness	amargura	ku-lula	n-kale
bitter	amargo	-alulu	-a n-kale
to meet	encontrar-se	ku-tak-ana	ku-vu-ana
tree	arvore	mu-xi	mu-ti
mountain	montanha	mu-lundu	n-kío
buffalo	buffalo	pakasa	m-paua
cassava-mush	infundi	funji	in-tóo
canoe	canôa	u-lungu	m-varu



ENGLISH	PORTUGUESE	KI-MBUNDU	U-IAKA
thing	cousa	ki-ma	i-ló
things	cousas	i-ma	bi-ló
intestine	tripa	mu-dia	mu-lá
intestines	tripas	mi-dia	mi-lá
to drink	beber	ku-nua	ku-nua
village	povoação	sanzala	bulá
to eat	comer	ku-dia	ku-dza
entrance of house	entrada da casa	mu-elu, u-a nzo	u-nu u-a nzo
earth, ground	terra, chão	i-xi	n-xi
elephant	elephante	n-zamba	n-zóo
jealousy, envy	inveja	lu-mbi	n-sóo
to take away	tirar	ku-katula	ku-uola
to stand	estar em pé	ku-imana	ku-tenua
to sell	vender	ku-sembisa	ku-teua
to call	chamar	ku-ixana	ku-támbla
to ask, question	perguntar	ku-ibula	ku-ifulua
to plant, sew	plantar, semear	ku-kuna	ku-kuna
to carry	levar, carregar	ku-ambata	ku-biria
to throw	deitar, atirar	ku-takula	ku-ta viii
to sleep, lie down	deitar-se, dormir	ku-zeka	ku-la tolo
to sit down	assentar-se	ku-xikama	ku-vá n-si-na
whiteness	brancura	ku-zela	vuki
blackness	côr preta	ku-xiketela	m-fibi
redness	côr encarnada	ku-kusuka	bié
sweetness	doçura	ku-touala	tiele
sourness	azedume	ku-ngangama	ñe
to wash	lavar	ku-sukula	ku-suáa
to seek	procurar	ku-sota	ku-só
to see	ver	ku-mona	ku-mona
to insult	insultar	ku-xinga	ku-túa
to wear, dress	vestir	ku-zuata	ku-le i-ko
to cry, weep	chorar	ku-dila	ku-lila
strength	força	n-guzu	m-pinu
oil	azeite	m-aji	m-ale
cam-wood	tacula	hula	thula
anger	ira	n-jinda	m-pulu
door of house	porta de casa	di-bitu di-a n-zo	i-zuvi ki-a n-zo
drum	tambor	n-goma	ñomo
slave	escravo	mu-bika	u-nkele
slaves	escravos	a-bika	ba-nkele
water	agua	m-enia	ma-dzá
jackal	chacal	di-beku, m-bulu	n-gombulu
cloud	nuvem	di-tuta	i-dzi
manioc, cassava	mandioca	ki-dingu	mu-cuane
cooking-pot	panella	i-mbia	n-zúu
witch	feiticeiro	mu-loji	mu-loue
paddle	pá de canôa	hafi	n-kabo
knife	faca	poko	m-biele
mat	esteira	di-xisa	i-kala
mats	esteiras	ma-xisa	bi-kala
day	día	ki-zúa	tsúa
night	noite	u-suku	m-phibi
sun	sol	di-kumbi	mu-tale
moon	lúa	m-beji	n-sufi
to beat	bater	ku-beta	ku-bera

ENGLISH	PORTUGUESE	KI-MBUNDU	U-IAKA
one	um	-moxi	-mó
two	dois	-iadi	-buole
three	tres	tatu	telu
four	quatro	uana	-ná
five	cinco	tanu	-tanu
six	seis	-samanu	-senu
seven	sete	sambuadi	n-samu
eight	oito	nake	m-phuomo
nine	nove	vua	-úa
ten	dez	kuinii, kumi	khumi
eleven	onze	kuinii ni moxi	khumi ia mó
twelve	doze	kuinii ni iadi	khumi ia buole
twenty	vinte	ma-kuinii-adi	ma-kum-uole or m- phem-uole
thirty	trinta	ma-kuinii a tatu	ma-kuma-telu
forty	quarenta	ma-kuinii a uana	ma-kuma-ná
fifty	cinquenta	ma-kuinii a tanu	ma-kuma-tanu
sixty	sessenta	ma-kuinii a samanu	ma-kuma-senu
seventy	setenta	ma-kuinii sambuadi	ma-kuma-samu
eighty	oitenta	ma-kuinii nake	ma-kum-puomo
ninety	noventa	ma-kuinii vua	ma-kum-uá
hundred	cem	hama	n-khama
ten hundred	mil	kuinii dia hama	n-khama kumi

*(To be continued.)*